

# THE GUIDON

Vol. I.

SAN FRANCISCO, JUNE, 1892.

No. II.

## THE GUIDON.

A Monthly Publication, conducted by  
THE ONWARD CLUB of the FIRST UNITARIAN  
CHURCH, San Francisco.

OTHER ORGANIZATIONS REPRESENTED:

Pilgrim Sunday School,  
The Society for Christian Work,  
The Channing Auxiliary,  
The Unitarian Club.

PUBLICATION OFFICE, . . . . . 532 CLAY STREET  
Subscription Price, 50 cts. per Annum.

Entered as second-class mail-matter at the Post Office at  
San Francisco, Cal.

There is much popular confusion as to what Unitarianism is, and wherein it differs from Orthodoxy on the one side, and from materialism on the other. This is not strange, when it is considered that there is no creed statement, or absolute authority, and it is made more persistent by the wide difference of belief and teaching in those who claim the name. While it is impossible that there be any absolutely definite statement, it is very desirable that certain general boundaries be accepted. We ought to stand for something, and not be diffused through all space. There is room for a large variety of temperaments, and consequent divergent beliefs, within the general conception of a rational religious faith. There will always be those who will cling to the old with tender sentiments of affection, and there will be those who will take pride in welcoming anything new, and so there will be conservatives and radicals. We need them both, and, better yet, we need, each one, to *be* both, so far as we are able, respecting always individual limitations, being true to our own nature, and not getting out of sympathy with our neighbor's.

Unitarianism can not hope to have any helpful or lasting influence on religious thought if it is drawn away from its true position as a *rational faith*. Its domain is in *religion*, to purify, to broaden, to set free. It may not seek to substitute the creation

for the Creator. No smattering of science with a top-dressing of morality can ever take the place of religious faith. Facts and fancies are well in their way; they afford a fine field for sophomoric discourse; but struggling man wants something more to live by and die by. We must hold mightily to God, and the eternal verities of Right and Wrong. We must teach His goodness, His wisdom and His love, that we may trust in Him and work for Him and die in Him.

But all these things Orthodoxy teaches, if it is true to its best principles, wherein then do we differ? One point of difference has been admirably stated by Dr. Eliot, of Portland. His recently published sermon on "The Radical Difference between Liberal Christianity and Orthodoxy" is a contribution to our religious literature. It clears the sky and leaves the landscape in the sunshine.

His standpoint is revealed in these words: "The instruction and exhortations of this place all spring from certain convictions concerning God and man, and duty and destiny, deeply cherished by the speakers, who could not stand here an instant without the conviction of mighty, upholding truths, living words of God, from which they try to give messages and of which they try to be witnesses."

He approaches his task in a spirit of justice and generosity. "We would note these differences with earnest charity and with a constant sense of the fact that Christ-like lives spring up everywhere, under every creed, from a deep subsoil of the unwritten grace of God."

He states the true position of the liberal Christian as to the importance of belief: "Unitarians, men and women, who are such from conviction, attach vital importance to right thinking and to true doctrine, although as a denomination they have no formal creed. And, if you ask why Unitarians have dis-

credited formal creeds, the answer is, because of the abuse made of them; because a creed that is made authoritative seems to us to arrest human thought, and to shut out the living and progressive revelations of Truth. But right belief, and growing into more and more perfect statement of it, we deem to be a duty of the highest order."

He proceeds to note the radical difference between Unitarianism and Orthodoxy brought out by the question of Authority. Every one recognizes some source of authority, some court of final appeal, in everything. We accept some dictionary as our standard for language. In law there is a court whose decision is supreme. In matters of religion, there are three cited authorities or sources of light. Briefly stated they are Reason, the Bible, the Church. The Roman Catholic, while believing in all, rests upon the Church unflinching for final truth. The Evangelical Protestant also accepts all sources, but his final authority, his supreme court of appeal, is the Bible.

The position of the Unitarian he states thus: "The Unitarian receives the Bible and the Church—the former as a historical monument of immense value, the greatest religious literature on earth. He values each as a depository of truth and holiness, but he holds neither of them to be infallible nor authoritative in any sense of finality. The supreme court of the Liberal Christian is Reason; not, I beg you to consider, not any man's and every man's reasoning; not anything that may chance to come into a man's head, nor even what is called the Understanding or logical faculty in man; not the reason of Asia or Europe, but Reason in universal humanity. We use the word Reason, in a high and generic sense—for the cumulative consciousness, thought, conscience and the continuity of spiritual apprehension in man, in men, in human nature. And in order to convey more fully what we mean, we prefer to say that our supreme court, our final authority, is the voice of God speaking in and through the Reason as its perpetual tabernacle. We regard as the ground of all truth the perpetual covenant of light and life

from God to man. By Reason we mean no less than that. It is the totality of human capacity to discover and receive divine truth, and to receive its testimony down to the present hour. If you ask whose Reason, and how the decisions are made up and become authoritative, I answer that the selection is all the while going on, and the answers are being registered in the truths that survive and nourish the race."

He shows that if the Bible testified to everlasting punishment, the Unitarian would carry it to the court of higher appeal—to the Reason and conscience of humanity, to the voice of God speaking there. He is deeply impressed with the majesty of the authority he sets forth: "For when we appeal to Reason, that total consciousness of the highest and best gifts of God, we are really believing in God as living, and are realizing that in Him we live and move and have our being."

He concludes his discourse, of which these extracts give a very inadequate idea, with these words: "The formula which Unitarians would speak, and place in contrast to all partial creeds and less noble authority, is these words, a phrase of Rowland Williams, a leading divine of the Broad Church of England: 'We believe in God, whose Scripture is the world, and whose Son is mankind.'"

#### THE SUNDAY SCHOOL AND ITS RELATION TO THE CHURCH.

(Read at Woman's Meeting, San Francisco, March 19th).

I asked a friend of the church, and a person of leisure, why she did not work in the Sunday school. Her reply was, "It is too superannuated for me."

Can an institution with the object of the Sunday school ever be superannuated? Can belief in God, and reverence and love for truth and for noble deeds ever grow old?

Does not every earnest, true, believing Christian parent, or even an unbelieving one, wish his child taught a devotion to what is truest, his relation to God and to his fellow-men?

Would he not have his child learn what is fair, true, kind and right toward his play-



mates, even if as child he cannot at all comprehend the more serious questions of life?

It is not left by a wise parent to the child to choose whether he shall study this or that in secular schools. A teacher of languages or music is chosen with great care and discrimination. The parent is not afraid of biasing or prejudicing the child's mind against these studies by making the choice for him. He trains him in the way he should go. He knows the power of habit and the necessity of systematic doing in the training of his intellectual and physical nature. The fingers of the skilled pianist take care of themselves. Goodness grows by practice. Principle untrained may give way to a temptation which habit would withstand. Aristotle defined virtue as the habit of right doing.

Can any one honestly doubt or deny the elevating influence of the Sunday school? Not for the ethical teaching, not for the social advantage, does it exist, but for spiritual training and development, and this training in its broadest sense includes the ethics and the pleasant social intercourse. The teaching is ever in the direction of true, earnest, reverent character, of a Christ-like life. I cannot better define the meaning of this spiritual education than in the words of Minot J. Savage: "It means adherence to duty, it means love, it means trust, it means peace, it means hope, it means linking this life with God."

How much time does a child spend in Sunday school? We can easily estimate it. An hour each Sunday, and deducting vacation, forty Sundays in a year. That is a very short time for the teaching of truths so vital to the right development of the child, but if it supplements religious home training, or has the support and backing of the parents, it counts for a good deal in the aggregate of a child's life.

To be sure, the child's teacher may be inexperienced and immature, but her honesty of purpose is rarely lacking, *that* the child feels and that helps to mold him in the same way. He must respect and love such a teacher, and be influenced for lasting good by her. The Sunday school teacher has no

pecuniary benefit from her teaching. She does not expect it, though doubtless she often needs it.

The conscientious teacher gives far more than one hour a week to her class. She visits each member in sickness and health. She interests them in charitable enterprises. She is a comforter in trouble, and often she has the confidence of the child more fully than its own parents. She is indeed a minister, pure, sweet, simple, Christ-like in a little parish all her own, without official prominence or pecuniary reward.

If the Sunday school is refining, elevating, humanizing and Christianizing in its influence, why do our boys so soon outgrow it? At sixteen or eighteen they drop out. They are ashamed to be seen there. It is too juvenile for them. Wherein lies the fault?

Do they not love the truth, are they not in greater need of moral strength to fortify themselves against the allurements that entice them in their broader sphere of action, than the young girl so carefully shielded and protected in the family?

There is a great disproportion between the number of young men and young women in attendance at Sunday school. The training seems to be especially needed in the education of a young man. Does he not need the truth as well as the young woman? Is not purity for him as necessary as purity for her? Is not chastity for one the same as chastity for the other; is not a reverent spirit in one as much to be desired as the same spirit in the other? As the world seems, the boy needs these virtues much more than the girl, but has much less of them. This is, indeed, a grave reflection upon parents as well as teachers.

A systematic, graded course I believe to be as desirable in Sunday school as in secular schools, and a course which shall fit the graduate to work efficiently as *teacher* in the Sunday school or in the broader activities of the church. An adult class would be a great incentive as the climax of Sunday school study.

I would not consider the Sunday school the children's church. It simply supplements

the church. It is not sufficient in itself for the need of the child in producing a reverent spirit in the child. It is only the nursery and feeder of the church.

Even small children may attend with profit. Should they sleep some of the time I see no harm. They will understand a little of the service or the music, or even if they do not, they will receive impressions, whose meaning will come to them later. They will be developing a habit for church going which is most favorable to the growth of their religious natures.

It is said, Christendom would seem to be without children, if we look for them in the church. Nearly four and a half millions of the young people of the Sunday school do not attend church habitually, or eighty-five per cent. of those found in the Sunday schools in any given Sunday will not be found at the services of the congregation. Again the question of habit recurs. It is far better for the child to have regular duties, on Sunday as on week days. Ask any physician if the change of the home regime on Sundays does not demoralize many a household for Monday's duties, through the longer fasts and the richer dinners of Sunday. I venture his record book would show a greater number of cases of indigestion on Monday than other days.

If we should not habituate the smaller children, say of kindergarten age, to attend church, it is certainly an absurd and unworthy plea to say that it taxes the others too much to attend both church and Sunday school. Most Sunday school pupils are in attendance on secular schools at the least four hours for five days in the week, making twenty hours a week.

Between Sunday school and church there is usually a short intermission, and the church service rarely exceeds one and one-half hours, therefore only two and one-half hours would be expended each Sunday—a time long enough for those who have religious training at home, and a time far too short for those whose sole spiritual education is confined to Sunday.

Let me ask one more question. Is not the

Sunday school an institution deserving the nourishing care of the ablest-minded, truest-hearted and most devout of our congregations?

SARAH I. SHUEY.

#### PORTLAND POST-OFFICE MISSION.

The sixth annual meeting of the Portland, Oregon, Post-office Mission, regularly occurring April 21st, was by adjournment held May 19th, all reports being made out for the first date. The Treasurer's report showed that \$610 had been expended during the year, and that \$210 remained in the treasury.

Appended is the report of the Executive Committee:

During the year now closed our regular monthly meeting was intermitted once only, in the month of August. The eleven reports submitted by the Chairman, who is the Recording Secretary, show in the aggregate the distribution of 1854 papers, 7111 pamphlets, 182 copies of *The Unitarian*, and about 1500 leaflets—consisting of the San Francisco *Scattered Leaves*, the Portland, Maine, *Helpful Words*, and our own *Seed Thoughts*—besides the Christmas folders. The work has been increasing in many directions—the number of pamphlets reported as distributed this year is more than double that of last year, and more than four times as large as that of the year before last.

The letters recorded are: written, 315, and received, 154; 31 postal cards were written and 21 received; 144 different persons have been recipients of packages sent by mail. We have no means of knowing the number to whom we have otherwise distributed reading. Of this number 61 addresses have been obtained during the year. Only 23 actually new names have been added to the list of regular correspondents, which at the present time numbers 77, with 10 on trial. At the last annual the numbers were 50 and 15. It is a matter of encouragement that two of our correspondents became members of the church on Easter Sunday.

For distribution we have paid for 10 copies each of *The Unitarian*, *Unity*, and *The Guidon*; 6 of the *Christian Register*; 5 of the *Universalist Monthly*, and during a part



of the year for 50 copies monthly of *Helpful Words*. We have received gratuitously 10 copies of *Every Other Sunday*, 11 of *Unity Pulpit*, and a generous package each month of *Scattered Leaves*. For these our thanks are due, as well as for many pleasant words and kindly deeds showing the interest of fellow workers in widely scattered fields.

During the year the receipts for postage from correspondents have amounted to \$3.06. This has not been handed to the Treasurer but used in the work. It would have swelled the amount estimated by the Treasurer as expended for stationery and postage to \$36.

In the line of publication 1500 each of *An Easter Homily* and *The Radical Difference between Liberal Christianity and Orthodoxy*, both by Dr. Eliot, have been printed and 500 *Christmas Leaflets*. The latter were sent to all our correspondents, each with a word of greeting, and to many of the friends in P. O. M. work, and some were sold to the home friends for private distribution. The sermons have been widely and gratuitously distributed in packages to societies on this coast, and in single numbers to various addresses all over the country, as well as to our Mission correspondents. Arrangements have been made by the Committee on Printing for another sermon by Dr. Eliot, and one of Mr. Wilbur's is now in the hands of the printer.

The Frazar Loan Library has grown in favor with our home people, many more books being taken from it than formerly. Calls from readers at a distance do not so much increase. Nine new volumes have recently been added, making the entire number, as now catalogued, 165.

About the last of October we established a sale book table, obtaining most of the books on commission from the A. U. A. and Geo. H. Ellis. The bills for these books from all sources amount to \$79.03, of which we have paid \$52.45, and the books we have on hand at the discounted price given us invoice more than our present indebtedness of \$26.58.

Among the blessings of the year our society has had new cause for gratitude because of

the liberal gift of our kind friend and fellow member, Mrs. Burrell, which paved the way for a new line of work and led to the opening, November 1st, of the free reading room. The use of the parlors, lighted, warmed and with janitor's care has been given for this purpose by the trustees of the church. The rooms have been open every evening excepting Sunday, and the night attendance has averaged for the five months about 12. We have paid subscriptions to 35 periodicals and received as gifts 10 volumes, for which our thanks are due to the publishers of the local dailies and of *Advance Thought*, and to Mrs. Burrell, Mrs. Burnett, Mrs. Wm. Woodman, Mrs. Buchanan, Mrs. Percy, and some unknown friends.

A curator is regularly employed for the reading-room; and here we would record our grateful and appreciative sense of the "labor of love" freely given by Miss Montague, who has assumed the care of the rooms for one evening every week, thus entirely relieving the curator for that time.

The expenses for this work borne by the P. O. M. have been, up to March 31st, \$106.19. A deduction from this may be made of \$17.35 received from the sale of periodicals during the same time, leaving \$288.84. This includes expenses incurred in furnishing the rooms for the purpose, the lights, etc., as well as subscriptions for a year, so that it is not fair to estimate it as the cost of five months' work. The first year's expenses for the reading-room will be, all told, about \$500.

It is very desirable that more of our people become interested in the work done by our little society and join with us in the labors and the privileges of membership.

Respectfully submitted in behalf of the Executive Committee of the P. O. M.

E. F. DAVIDSON, Chairman.

#### THE PRESENT LOSS.

If, Father, should my erring soul  
Contain some part impure,  
With some great sorrow make me whole,  
Wounding, that Thou mayst cure:  
But my poor faltering mind console  
With power to endure. F. G. B.

## UNITARIAN CLUB MEETING.

The Unitarian Club of California closed its second year with an interesting and profitable meeting held at the Palace Hotel on Monday evening, May 16, 1892. The club has steadily increased in numbers during the past year, and now has 169 members, while the average attendance has been considerably larger than during the previous year. Its permanence and increasing usefulness are assured.

The subject chosen for consideration at the late meeting was "Municipal Reform." The President, Frank J. Symmes, opened the discussion with a carefully prepared essay. It is generally conceded, he said, that the American city government is bad, and the question naturally arises, why is this so? Surely three-fourths of the people disapprove of this wickedness, and but a very small proportion of the citizens are engaged in corruption, or share in the stealings. The chief cause is that good citizens neglect to stand up against the evilly disposed, and as a natural result the bad take courage, and the good drift gradually into a state of disgust and total inactivity. At times, we even seem to enjoy being horrified at our public wickedness, and resemble children, who, delighting in blood-curdling tales of wickedness, regard them all the more exciting if they can believe them true. We all seem to know what is the matter, though we give different reasons for it. One says that "Boss Rule" is the direct cause; another that the trouble lies in the fact that good citizens will not go to the primaries and vote; another that a new charter is needed; while a fourth places the whole evil at the door of the corporations. And thus we denounce others and declare everybody to blame but the honest citizen himself, whereas, in reality, he is the chief party at fault, for the fact always remains that we have pretty nearly what we deserve.

Now, everybody deplores this sad condition of affairs, and all good citizens will like to see and take pride in a good city government. A reform is possible, if a few earnest citizens will only take the initiative. The

introduction of the Australian ballot law to this country, which is now in some form or other in use in three fourths of the States, was chiefly brought about by the persistent efforts of six men in the city of Boston, who met once a week for nearly two years to urge its adoption. We need not be discouraged about this reform, for the moral sense of the community is not gone, nor the capacity for good government lacking. Men stand off and grumble, and seldom make the honest effort necessary for it. Whenever they do undertake it properly they succeed.

Mr. Symmes then gave a rapid resumé of the work in this direction which has recently been accomplished in other States, and derived therefrom an encouragement for us. He advocated an organization outside of active politics, which should keep strict watch on the municipal government, and aid in getting good men into office, and in punishing bad men in office. Such a body could make a scientific study of municipal government, provide the means for better laws, and prove itself of lasting benefit to the entire community. Let us then as good citizens confess to our own neglect, organize our strength for action, and make our cities a source of pride and not a shame and disgrace to our citizens.

Ex-Mayor Dwight of Hartford followed the essay with many valuable suggestions as the result of his experience for many years in the municipal affairs of his city. He agreed with the essayist that the good men in every city vastly outnumber the bad, and that it is their own fault if their city government continues for any great length of time unsatisfactory. He believed in freeing the city government from State legislative control and centering considerable power in the hands of the Mayor, who should appoint boards and commissioners for the business departments of the city,—such as streets, schools, police, etc. He claimed for Hartford at present a very satisfactory municipal government.

Mr. A. S. Hallidie and Mr. J. G. Eastland commended to the support of the members two important organizations which have re-



cently been formed in this city—the Citizens' Defense Association and the High License Association.

Rev. Dr. Stebbins, and Rev. H. G. Spaulding of Boston, made brief addresses, in which they concurred generally with the suggestions of the essay, and emphasized the fact that purity of government can only be maintained by the earnest work and constant vigilance of the citizens.

Mr. C. A. Murdock was then called upon as one who had taken active part in improving the condition of our city affairs. He considered the problem difficult, not hopeless. All that could be reasonably asked for was such a modification of existing laws that citizens desiring good government should have an equal chance in the fight against bosses and corruption. A new charter would be a great help, but that alone would not place the city government in the hands of honest men. He outlined a plan proposed by Mr. Horace Davis, providing that by permission of the Legislature the names of candidates for party delegates be put upon the regular tickets, thus doing away with primaries. One delegate for each party to be elected at each precinct in the city. The convention so elected to have full control of party affairs till the following election. By this method a few determined men interested in good government could secure the election of an honest man in each precinct, and the conventions would represent the people, and not the bosses. Then we might get honest officers, and have a clean, business-like administration of municipal affairs.

Mr. B. P. Flint closed the discussion with a few earnest words of appeal to those present to follow out the suggestions received from the speakers, and the meeting adjourned.

—S. G. KELLOGG.

#### SUNDAY SCHOOL UNION.

The Sunday School Union of the Pacific Coast is an established fact. The meeting held on April 30th was not so large as it was hoped it would be, but there were present representatives from Oakland, Alameda, Berkeley, San Jose, and the two San Fran-

cisco schools, and the society was quietly launched. The following officers were elected to serve until the annual meeting at the next Pacific Unitarian Conference, which will be held in Oakland in September: President, Charles A. Murdock; Vice Presidents, Rev. E. M. Wilson, Portland, Miss H. E. Dunn, Los Angeles; Secretary, Miss Sophie A. Hobe, San Francisco; Treasurer, Mr. Bruce Porter San Francisco. A good number of Sunday School workers paid the one dollar required to constitute them active members, and the President announced that quite a number had responded to an advance appeal and subscribed five dollars each for the honorary membership. As a reminder to those who have overlooked the privilege of helping Sunday School work in this manner, we print the names of those who have joined: Miss Kate Atkinson, Jas. S. Bunnell, P. B. Cornwall, Horace Davis, C. A. Fisher, J. M. Goewey, A. S. Hallidie, D. D. Harris, Mrs. G. W. Hooper, C. G. Hooker, R. E. Houghton, Mrs. R. E. Houghton, S. G. Kellogg, Mrs. Lucy H. Otis, R. G. Sneath, F. W. Sumner, C. F. A. Talbot.

The organization having been completed, the Union listened with close attention and great interest to a paper by Rev. H. G. Spaulding, of Boston, on "Some Needed Improvements in Sunday School Teaching." Mr. Spaulding's experience and training made his suggestions very valuable.

Mrs. John Yule, of the Oakland school, read an admirable short paper on "How Best to Teach," in which she detailed the methods which she had found most successful in her own class.

Rev. Mr. Dodson, of Alameda, was called upon to speak of how the Union could best help a new school. He had little directly to suggest, but reported a marked improvement in the Alameda school, which has lately doubled in numbers.

Rev. Mr. Payne, of Berkeley, spoke on the subject of graded or uniform lessons, expressing his preference for the former, but stating that the plan proposed by the President seemed to combine the advantages of both, and ought to be effective.

Rev. Mr. Van Ness spoke of the desirability of making the school attractive to the scholars, and favored frequent festivals and special observances. The delight of the pupil, and as much practical work as possible were in his judgment more important than the teaching.

Rev. Dr. Stebbins spoke of the folly of magnifying difficulties, or of expecting immediate and tangible results.

Mr. Allen, of the Mission school, urged that the lessons for the coming year be kept free from theology and made practical, and directed to moral teaching rather than to old facts that had little interest.

It was resolved to hold quarterly conferences, and it was determined to prepare a schedule of lessons suitable for use in an ungraded school, and for the middle grade in graded schools. The President was authorized to appoint a committee of two to unite with him in the preparation of the schedule. He has since appointed as such committee Mr. G. W. Horton, of Oakland, and Rev. Thos. Van Ness.

And so this society of which much is hoped is ready for work. Its purpose is to help any Sunday School in any way possible, and to give strength to Sunday School work through uniform action, and by making it more systematic and thorough. The schedule lessons to be prepared will mainly follow Hall's First Lessons on the Bible. Special exercises and Festivals will be provided for, and a memory text will be given for each Sunday. These will be supplied free to each school joining the Union. All that is necessary to join is for one or more members to become members of the society by sending \$1.00 to Miss S. A. Hobe, 116 Capp street. A ritual of responsive texts will also be prepared and distributed free of charge. By an arrangement with the Sunday School Society of Boston, many of its publications will be carried and supplied at cost. It will extend such aid to young and weak schools as its funds will make possible, and that it may be widely efficient, it earnestly solicits honorary memberships, or other contributions.

#### SOCIETY FOR CHRISTIAN WORK.

The last meeting of the Society for Christian Work before the vacation was held on Monday afternoon, May 23d, in the Unitarian church parlors. The rooms were beautifully decorated with white roses and crimson Lady Washington geraniums, mingled with tall ferns. After a half hour of pleasant social intercourse, the large number of ladies present sat down to listen to a paper by Mrs. P. L. Weaver of the Almshouse, treating of the methods of work in that institution. The paper was listened to with the deepest interest, and Mrs. Weaver read it with a sympathy and simplicity that carried her hearers' hearts with her. She sketched briefly the plan and purpose of the Almshouse, and alluded to the custom of making that institution a "dumping ground" for troublesome city charges whom others hesitated to receive, thereby preventing its true aim and end. She mentioned with aversion the careless custom of indiscriminate almsgiving, and described the poor wretches whom the Almshouse is called upon to shelter after debauches bought with the well-meaning donor's quarter or half-dollar. These "repeaters," as they are called at the Almshouse, continue through the same sad succession of Almshouse, the streets, the Hospital, the House of Correction, and so back to the Almshouse again; one poor woman has been seventeen times an inmate of the House. "Eight out of ten," said Mrs. Weaver, "of our patients come to us through the influence of strong drink;" and she told the pathetic inquiry of one poor victim, "Oh, why do the good people let them to sell it to us, when they know it is killing us?"

Mrs. Weaver then gave, with a mingled humor and pathos that brought the quick smiles and tears alternating in the faces of her audience, pen pictures of various well-known characters at the Almshouse—all grotesque, some terrible, and a few full of the uplifting warmth of humanity that can shine even through degradation and pauperism. She spoke of the urgent need in the city of a place where old men, eager to work, might find some employment fitted to their



capacity and strength, and finished with a strong appeal for laws making it an offense to keep any children in an almshouse. Eastern States have seen the wisdom of this, and have forbidden it. Here, through one excuse and another, the children will drift in, and, once in, are exposed to such influences toward shiftlessness and depravity as to threaten their entire moral being.

After Mrs. Weaver's paper, some charming vocal music was furnished by Mrs. Sumner, Mrs. Crocker and Mrs. Buckingham; and Mrs. Hardy adjourned the society for the summer months, reporting good work done in the year past, and urging renewed efforts in the one to come.

Tea and cake were then served, and closed an unusually entertaining afternoon.

#### K. Y. T. CLUB ENTERTAINMENT.

It has been suggested that it would be a good plan for the "Lend a Hand Clubs" in our Sunday School to unite their efforts for one object, and that the endowment of a bed in the Children's Hospital. With this end in view, the K. Y. T. Club (Mrs. Louise Humphrey Smith's Class) led off with an entertainment in the parlors of the church on the afternoon of May 14.

The little girls acquitted themselves remarkably well. The recitations were rendered with simplicity and naturalness. The play, "The Rule Golden," was acted with an ease and charm that would have done credit to far more experienced performers. The grouping during the songs, especially the last one, "Rockaby Lullaby," was very pleasing, while the voices rang out with the sweetness and freshness of childhood.

It was a delight to see the smiling faces and sparkling eyes of the little girls who thus contributed to the pleasure of the large audience, and later as they counted the amount and thought of the little sufferers it would relieve. The net proceeds will reach about \$52, which will form a nucleus of the fund necessary to procure the bed. The tickets being only ten cents, this large sum proves the interest manifested in any good work undertaken by the children.

To Mrs. F. W. Sumner, who so kindly trained the children in singing; Mr. O'Neil, for his indefatigable attention, and to all the friends who so generously contributed to the success of the entertainment, the thanks of K. Y. T. Club are gratefully due.

#### SUNDRIES.

Vacation days are here, and a general scattering promptly followed the closing of schools on May 28th. The Sunday School will be closed for six weeks. The evening services in the church will be discontinued for the present. THE GUIDON still flies, but may not be so briskly waved by its reduced corps.

Mr. Horace Davis is visiting the East, and before his return will attend the Boston May meetings, the Nicaragua Canal Convention, and an important meeting in the interest of Industrial Training, beside taking in the latest things in the flour-mill line. This would not rest an ordinary man, but Mr. Davis is not an ordinary man.

On May 29th a floral service was held by the Pilgrim Sunday School, on which occasion the children of the Ladies' Protection and Relief Society were invited as guests. More than a hundred were in attendance, and they apparently highly enjoyed the occasion. Music, responsive readings, recitations and brief addresses made up the program, and all the guests received bouquets as they left the room to march to their Home.

Rev. H. G. Spaulding has delivered his delightful lecture on Vesuvius and Pompeii to good audiences in Oakland, Berkeley, San Rafael and San Francisco. The lecture here, given under the auspices of the Children's Hospital, was quite renumerate. After delivering these lectures Mr. Spaulding visited Yosemite Valley, to study for himself its wonders and beauties. This visit to California will furnish him with much good material for a lecture on "Our American Italy," which it is his purpose to deliver in the East. Mr. Spaulding and his family start for Boston by the way of Portland, Oregon, on June 2d.

## NOTES FROM THE FIELD.

[Our notes are very limited this month for two reasons: Firstly, Rev. Mr. Van Ness is on the other side of the continent, and so cannot from his mingled correspondence and intuition, produce unlimited copy; and secondly, we wish to impress upon our various churches that if they wish to be represented in our columns, they must see that some one furnishes the facts. Will not each pastor ask the best informed person in his congregation to act as purveyor of news to THE GUIDON?]

**BERKELEY.**—We hear nothing but pleasant and encouraging things from Berkeley. The congregation seems harmonious and enthusiastic. A series of three sermons recently delivered by Mr. Payne so impressed his hearers that an effort is being made to secure their early publication.

**SAN JOSE.**—The new church is rapidly approaching completion, and the Sunday school expects to occupy its new quarters early in June. The dedication of the new building will not be very far distant, and when it is finished will be becomingly observed. There are a good many thorough-going Unitarians in San Jose, and Mr. Haskell seems to be cementing them into a church society, which has long been the one thing needful.

**LOS ANGELES.**—We get no direct reports from members of the congregation, but visitors assure us that Mr. Thompson draws very large congregations. As a preacher he seems to have taken a strong hold on the people. It is hoped that so much material will not be allowed to be unorganized. Such a following should insure a church vigorous with life and powerful in all good works.

**ONTARIO.**—Southern California heretofore has not held local conference meetings for missionary purposes. But we began to have such at Ontario, May 3d. At 3 o'clock Rev. A. J. Wells addressed the people on "The Potencies of the Soul," a grand address, followed by short speeches by Revs. L. W. Sprague, J. S. Thompson, E. R. Watson, and J. H. Phillips, pastor People's Church, East Los Angeles. At 6 o'clock the ladies of our society served tea to all friends, and at 7:30 the evening meeting opened. Mr. Watson spoke on "The Seasonableness of Unitarianism." Mr. Thompson took for his subject, "Present Tendencies of Religious Thought,"

and Dr. Fay closed the evening with an address on "The Religiousness of Unitarianism. Oh, what a meeting we had, full of soul, sparkling with bright thoughts, overflowing with spirituality! It made a profound impression on an audience of a hundred and fifty people who came in the evening. We hope to have the conference in other places soon. The ministers of Southern California got nearer together than they ever have been before. I think we shall work together for a mighty end.—LESLIE W. SPRAGUE.

**PORTLAND, OREGON.**—Easter is a thing of the past, but it was a mistake that our report of that day was not sent to THE GUIDON at a timely date. It was a delightful occasion at the Church of Our Father. At the morning service the church was crowded, and the exercises impressive. Sixty members were added to the church. It is an interesting fact that two of these were former correspondents of the P. C. M., one a young man, and the other a married woman, whose husband came with her also. On Easter Monday evening Miss Hale made us acquainted with Sir Charles Grandison, and on Friday evening of the same week the church was again closely packed with a fine audience to listen to President Eliot on the Aims of the University. An informal reception to President and Mrs. Eliot in the parlor followed the address. On Friday evening of the next week the ladies of the church tendered the new members a reception in the chapel and a very enjoyable time resulted.

Mr. John Fiske has just closed a series of three courses of historical lectures. He also gave "Evolution in regard to Man" before the Science Club, and Sunday evening gave "The Mystery of Evil" in our church.

The Wm. G. Eliot Fraternity has adjourned the regular weekly meetings for the season, after a very enthusiastic and profitable year.

Mr. Van Ness gave us a flying call last week, but too short for our pleasure.

The Presbyterians are to-day taking Portland by storm and the prospects are good for a full and important assembly. We are even to have the arch heretic Dr. Briggs among us.



**QUICK TIME and CHEAP FARES**

To Eastern Cities and to Europe.

Via the Trans-continental all-rail Routes of the

**Southern Pacific Company**

(Pacific System.)

Daily Express Trains make prompt connections with Railway Lines in the East,

AND AT

**NEW YORK and NEW ORLEANS**With Steamer . . . . . **EUROPEAN PORTS**  
Lines to*Pullman Palace Sleeping Cars  
and Second-Class Sleeping Cars*

Attached to Express Trains.

Tickets sold, Sleeping-car Berths secured, and proper information given upon application at the Company's offices, where passengers can secure choice of routes, etc.

Orders sold at lowest rates for tickets for passage from Europe and Eastern cities to any point in the Pacific States and Territories. These orders, if not used, will be redeemed at the full amount paid therefor.

RICH'D GRAY, Gen. Traf. Mgr. T. H. GOODMAN, Gen. Pass. Agt.

SAN FRANCISCO, CAL.

**Railroad Lands**

For Lands in Central and Northern California, Oregon, Nevada and Utah, apply to or address

W. H. MILLS, Land Agent, C. P. R. R.  
San Francisco, Cal.For Lands in Southern California, apply to or address  
JEROME MADDEN, Land Agent, S. P. R. R.  
San Francisco, Cal.

Why is Old Ocean so apt to lash himself into a fury?

Because he is so often crossed.

**WAREHOUSE**

FOR THE STORAGE OF

. . . **FURNITURE AND  
HOUSEHOLD GOODS****J. M. PIERCE** 735 Market Street  
San Francisco

When was Shakspeare a broker?

When he furnished stock quotations.

HENRY C. SWAIN

GEO. H. MURDOCK

**SWAIN & MURDOCK***INSURANCE**AGENTS . .**Fire, Marine and Life*

214 SANSOME ST.

SAN FRANCISCO

Why is a snake the most thrifty of animals?

He can always make both ends meet.



Why was Adam of more consequence than Eve?

Because Eve was only a side-issue.

**Mrs. Louise Humphrey-Smith****DRAMATIC READER**

TEACHER OF DELSARTE SYSTEM OF EXPRESSION

**HARMONIC GYMNASICS**

Hours—1 to 5 P. M., Monday, Tuesday and Thursday

STUDIO:

32 O'FARRELL ST.

RESIDENCE:

723 SUTTER STREET

San Francisco, Cal.

Why do hens always lay eggs in the daytime?

Because at night they are roosters.

**FINE DIAMONDS***The Newest Designs in Jewellery, of first**quality only, at very Reasonable Prices.***A. W. STOTT****3 MONTGOMERY ST.**

UNDER MASONIC TEMPLE

**GOLD AND  
SILVER  
WATCHES**

**W. K. VICKERY**

*Invites readers of "The Guidon"  
advertisements to inspect the new  
Water Colors on exhibition at*

108 GRANT AVENUE  
SAN FRANCISCO

When is sugar like a pig's tooth?  
When it's in a hogshead.

**FISHER & Co.****HATTERS**

No. 9 MONTGOMERY ST., LICK HOUSE  
SAN FRANCISCO

What's the difference between a bare head and a  
hair bed?  
One flees for shelter and the other shelters fleas.

**WILLIAM DOXEY**

IMPORTER OF

**NEW, RARE AND FINE BOOKS**

631 MARKET STREET

UNDER PALACE HOTEL SAN FRANCISCO

All the standard American Books received immediately on  
publication. Special attention to the importation of English  
and French Books.

How did Jonah feel when the whale swallowed  
him?  
Down in the mouth.

**THE GREAT . . .  
STOCK YARDS**

AT BADEN.

Invest in **SOUTH SAN FRANCISCO** Land  
and Improvement Co. property.

**BUCKINGHAM & CO.**

AGENTS, 415 MONTGOMERY ST., S. F.

WEDDING INVITATIONS  
PROPERLY ENGRAVED

AT :

**ROBERTSON'S**

126  
POST STREET  
S. F.

When is a door not a door? When it's a negress.

**Golden Gate****Extra Family Flour**

WILL BE FOUND THOROUGHLY SATISFACTORY.

**HORACE DAVIS & CO.**

MANUFACTURERS

41-49 FIRST STREET SAN FRANCISCO

What runs best when it is tired? A wheel.

**BONESTELL & CO.****PAPER****WAREHOUSE**

401 AND 403 SANSOME STREET  
SAN FRANCISCO.

*Dealers in Printing and Wrapping Papers of all kinds*

Why is the church bell more docile than the cabi-  
net organ?

Because the bell rings when it's tolled, but the  
organ says, "I'll be blown if I do."

WEDDING . . . .  
AND . . . INVITATIONS  
PARTY . . .

COPPERPLATE ENGRAVED OR PRINTED FROM NEW  
AND ARTISTIC TYPE.

**BRUNT & CO.** 535 CLAY ST.  
BELOW MONTGOMERY

FINE Printing of all kinds at reasonable prices.  
Samples free on application.

C. A. MURDOCK & CO. PRINT "THE GUIDON," AND CAN PRINT ANYTHING  
ELSE THAT ANYBODY WANTS.